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Book Reviews.

Outlines of New Testament History. By REV. FRANCIS S. GIGOT, S.S., Professor of Sacred Scripture in St. John's Seminary, Boston, Mass. New York: Benziger Bros., printers to the Holy Apostolic See, 1898. Pp. 366. \$1.50, *net*.

The book here under review comes from a Roman Catholic professor and publishing house, and bears the official approval of the censor of that church. And yet there are only a few respects, minor ones at that, in which the modern Protestant scholar would care to make any changes or modifications. In fact, the book is beyond question the best handbook of New Testament history that we have from any source.

The qualities which combine to produce this excellent work are the following: (1) It presents the history of the New Testament as it is now understood and interpreted by the best scholars, in the light of modern historical principles and research; (2) the selection, proportion, perspective, and treatment of the material are almost above criticism; (3) the admirable analysis of the contents of the volume into chapters, sections, and paragraphs, with a skeleton page of each chapter at its beginning, and the paragraph headings in bold-face type, make the material lucid and memorable; (4) the style is delightful—animated, attractive, and clear, yet thoroughly scientific and exact, without any of the imaginative embellishments which injure the value of most so-called popular writings; (5) the size of the volume is what one would wish for the general reader, and the typography and the general appearance of the book are nearly equal to those of our best-known publishing houses; (6) the book is furnished with two good maps, one of Palestine and the other of the Roman empire in the first century A. D., a well-made general index, and a chronological table of the entire period of history.

In the matter of chronology, Professor Gigot adopts for the life of Jesus that scheme of dates which brings his birth in 5 B. C., his baptism in January, 27 A. D., and his death in April, 30 A. D. The arrangement of the material of the public ministry within these three years plus is that with which we are familiar in our current harmonies

of the gospels. And it may be noticed that last year there was published by another Roman Catholic professor, Joseph Bruneau, of Dunwoodie, N. Y., an excellent *Harmony of the Gospels* with this same chronology and arrangement. In the chronology of the apostolic age our author has adopted the recently advocated early scheme of dates, which brings the conversion of Paul in 31 or 32, the council of Jerusalem in 45 or 46, Paul's arrest at Jerusalem in 53, the accession of the procurator Festus in 55, the end of Paul's first Roman imprisonment in 58 A. D. In speaking (p. 308) of those who support this chronological scheme, he names Professor Ramsay as one, but this is a mistake (see *Expositor*, Vol. V, iii, pp. 336-45: v, pp. 201-11). We do not think that a convincing case has yet been made out for these earlier dates, but at any rate it does no harm to adopt them.

Between 58 and 63 A. D. he regards Paul as working in Spain and the East, followed by a second imprisonment, and death by official execution in 64 A. D., probably some little time before the burning of Rome on the 19th of July. Peter's death he fixes in the latter part of 64, or early in 65. He thinks that Peter was working in Rome for some years before his death; and also that he had previously passed a period of his apostolic activity there, somewhere about 40-42 A. D. This latter view is not held by Protestants, as there is nothing but late tradition to support it. If our author has yielded more to tradition here than seems historical, it is at least an unusual thing with him.

Points worthy of special commendation in Professor Gigot's treatment of the history are: His full use of material technically known as the "History of New Testament Times;" his correct exposition of the Messianic claims of Jesus; his recognition of the unchronological and fragmentary character of the gospels, and that the long discourses of Matthew's gospel are compilations; the admirable presentation of the causes of the opposition to Jesus, and of the development of the apostles in their conception of Jesus and his kingdom; the first visit of Paul to Jerusalem; the rigid Judaism of the Jerusalem church and of James; the council of Jerusalem; and the adoption of the South-Galatian theory, placing the epistle to the Galatians between the council of Jerusalem and the second missionary journey, written from Antioch.

Touches of traditionalism are seen occasionally, as when he accepts December 25 as the day of Jesus' birth, makes the brothers and sisters of Jesus to be the children of Joseph, but not of Mary, adopts as literal fact the figurative details of the temptation of Jesus, speaks of a vivifying power in baptism, and affirms real transubstantiation in the

eucharist. In the apostolic history he approves the celibacy of Paul and John, and tries to find some ground for the traditional preëminence of Peter, but without much success.

In the matter of church organization he comes to the same conclusions as Protestant scholars regarding the conditions which existed in the New Testament period (p. 354); that is, the Christian communities had officers of their own election, were democratic in their mode of government, and were independent of each other—in fact, everything which Roman Catholicism is not. He contents himself with the statement (p. 356) that “to find the central authority established by our Lord recognized and exercised, we have, however, to wait until a somewhat later period.” Observe the phrase, “central authority established by our Lord.” Where is the evidence for this?

We close with an expression of appreciation, and with the hope that, with such literature to build upon, the chasm between the two great branches of western Christendom may be bridged. Professor Gigot makes constant reference to the writings of the great Protestant scholars, as Andrews, Bruce, Conybeare and Howson, Edersheim, Ellicott, Godet, Lewin, Lightfoot, McGiffert, Meyer, Plummer, Ramsay, Sanday, Schürer, Weiss, Weizsäcker, Westcott, the *Encyclopedia Britannica*, the Smith and the Hastings Bible dictionaries, the *Expositor*, and the BIBLICAL WORLD. This explains much as to the nature of our volume.

C. W. V.

The Age of the Maccabees, with special reference to the Religious Literature of the Period. By A. W. STREANE, D.D., Fellow, and formerly Theological Lecturer, of Corpus Christi College, Cambridge. London: Eyre & Spottiswoode; New York: E. & J. B. Young & Co., 1898. Pp. xi + 277. \$2.50.

This volume properly falls into two parts. Chaps. i–ix, about one-third of the entire book, treat of the history of the Maccabean age, and the remaining chapters are concerned with its literature. Of the two parts the former is sketchy, but straightforward, and furnishes a good general picture of the course of events. It is not seriously concerned with the undercurrents of Jewish life, and deals rather largely with the anecdotes of different rulers. It is, however, by no means indifferent to the rise of Pharisaism, the great feature of the period.

The second group of chapters is likely to be more serviceable. Books dealing with Jewish literature are not very numerous or very